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Woman's Union Missionary Society of America
FOR HEATHEN LANDS.

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ALTHOUGH we are in the new year, the letters now given by our missionaries come to us as the last messages of 1880. We cannot but feel as we read them that each station is full of work never so hopeful as now, and if numbers mean anything, surely the thought that so many immortal souls have learned through us the way of life, should incite us to hold up the hands of our representatives, as we never have done before, by prayer and service.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from Miss MARSTON.

MY HOPEFUL WORK.

At no time since coming to India has my work been more interesting and absorbing than at present. I have very many hopeful cases,—those who are sincerely seeking to know the truth ; some who have found the love of Jesus very precious

to their souls, and some who are longing to come out and confess Him before the world, but the way is not quite plain for them yet, and in many cases I cannot urge them to do it. We have at present nearly 1,200 pupils under instruction—1,200 who in our mission alone daily hear of Jesus. When we know that His word shall not return unto Him void, may we not look for an abundant harvest.

AN OBJECT OF PRAYER.

At a house I have recently visited I found a younger sister whom I had never seen. When I came to the Bible lesson my pupil asked me to give the parable of the sower, as she thought her sister would like to hear it. But turning over the leaves of my book I came to the story of the woman of Samaria and said: "Bo, I will give this to-day; some other day we will have your parable." The lesson was given and pressed home upon their hearts, and in a short prayer which my pupil generally asks for, I remembered the dear sister still in the darkness of heathenism. After a little friendly chat I left and heard nothing more of them for a week. The next Tuesday when I went again to the same house, after the lesson was over my pupil followed me down to an outer building, and shutting the door, told me she had something to tell me. Her sister had been so touched by the lesson given last week, that even while she sat by my side, she had decided to leave the zenana and give up all for the Lord Jesus. She told her sister this immediately after my leaving, and the next day she went to a Christian sister and explained what she wished to do. She told her if her mind was fully made up to become a Christian to come to them with her little daughter, a child of five years old, and have a home with them. This was the plan to be carried out. The greatest secrecy was necessary as S. was still living in the Raja's palace, her grandfather's home, where all but one cousin in the household were bigoted Hindus. You may imagine somewhat my anxiety and interest in the matter, as this was the first direct fruits of my teaching. The danger was that S.'s plans would be discovered, and she would be shut

up in the zenana and not allowed to communicate with her Christian friends. I saw her the next week, and as her face was radiant with happiness I scarcely recognized her for the sad despondent little woman I had met two weeks before. Her answers to my questions were clear and satisfactory, and there seemed to be no wavering in her mind as to what she would do. She had already written to her husband, who had been for a year or more in Lucknow, asking his permission to live with him should she be baptized. He replied that if she really wished to become a Christian he would put no obstacle in her way, though he could not permit her to return to him. This made no change in her decision. It had been suggested that she should leave the zenana with her little daughter, bringing with her two hundred rupees which she had saved and a large amount of jewelry belonging to herself and child. This she declined to do. She would leave without taking anything. She would send for them afterward, and if they chose, they might send them to her. The baptism was arranged to take place in the old church, should Rev. Mr. Welland, who had been advised with, consider her sufficiently instructed. Just at this time, Mrs. D.'s eldest son, who had gone to England only a few weeks before for his education, wrote, begging his family to come to him there, and make it their home. Having made up their minds to do this, they told S. that she and her child could only be with them a year. She must put her child in a school and prepare herself to teach in the zenanas. This was a terrible trial to her. She felt she needed teaching, and parting with the child was more than she could consent to. So she decided to remain at home and confess herself a Christian there.

She had to brave the anger and persecution of the whole household; but one cousin sympathized with her. On certain days, when they were obliged to fast according to their religious custom, S. would not observe the fast. This made her mother very angry. She locked up the food and said S. was fasting which proved she was not a Christian. The poor, timid girl had taunts and reproaches to endure. During all

this time of trial and perplexity, it was touching to see how our Mrs. M. cared for her sister. She sent a servant every day to enquire for her and the child, and, after many efforts, succeeded in getting S. with her for a day or two that I might see her. I was so thankful for this meeting; it did us both good. I have now confidence in the sincerity of her purposes. I told her how anxious I was to have her under daily religious instructions. She had been trying to arrange with some of her friends to read with them at their house, but they were not ready to begin. This was several weeks ago. I had become anxious at not hearing from her or seeing her, and determined to go to the palace and make an effort to see her. I took with me a copy of "Faith and Victory" in Bengali, and a beautifully illuminated card, painted by an English lady who had learned the language that she might be able to prepare these texts. This text was: "Casting all your care upon Him, for He careth for you." I went alone, and passing through the grand entrance of the palace, met a Babu. I asked: "Can I see S.?" It proved to be her brother; he replied very pleasantly: "Yes, madam, come this way." I followed on, and at length came to S.'s room, but she was not there. I took a seat and waited. Presently she came bounding in, her face beaming with delight. She took both my hands in hers and sat near me, seeming quite satisfied. She took the text and read it and sighed, saying: "I thought my faith was like that, but it is not so strong now. I cannot give up my child." I sat a long time talking with her, and can but feel that she is one of the Lord's little ones, whom He will never leave nor forsake. I saw Mrs. M. this morning. We read a few verses together in the 14th chapter of John,—"Peace I leave with you." As I looked at her sweet, tranquil face, I could not but feel that she knew what this peace is. She told me her two sisters-in-law had left the house. They had become very angry with her because she was making her own husband a Christian. I took the doctor a religious paper last week. He read it very carefully, and was especially interested in an article headed "The Narrow Way and the Broad Way."

There is an unusual effort being made now in Calcutta for the conversion of the heathen. Services have been held in the church morning and night for four weeks. They have also been held in the native quarter of the city, in a large building erected by Dr. Duff for educational purposes, and two or three hundred Babus have been present. On Friday night they were addressed by a native preacher who most earnestly pressed home upon them the question, "What think ye of Christ?" If we could judge by the expression on the upturned faces, the eagerness to know who this Jesus is was intense.

Letter from Miss SUNDER.

CONTENDING OBSTACLES.

Hindu mothers, especially Brahmin women, are the most heartless I have yet seen. One of them is an inmate of one of the houses I visit on Tuesdays, and has a pretty little baby with such a sweet smile. The poor little thing has inflamed eyes, and the mother is always saying: "Die! if you die it will be a burden off me." I reasoned with her but she said: "Don't you see if she lives I must give her in marriage, and to do this it will take a thousand rupees? If she is not married I will lose my caste, and even if she is, I will have to support her all her life, as the Koolin Brahmins seldom take their wives home, but leave them to the fathers and mothers to take care of. If she was a boy, I would not have all the trouble and anxiety, and instead of paying out money would receive a great deal for my boy."

This child-marriage is a shameful thing, and a great trial to us all. The daughter of one of my pupils, a little girl just nine, was married early in January last. To all appearance it was a good marriage. Suddenly the man died, struck down with sun-stroke. The poor little thing, according to the Hindu religion, is condemned to perpetual widowhood, which means one meal a day, no ornaments, endless fasts, no good clothes.

I spoke to her mother on the folly of making her undergo such things at so early an age. She promised she should not, but let her wait till she herself took it up. * * *

With much labor and trouble our pupils are trained, and just as surely as they get to be interested in their studies they are married and removed from school. I try and follow my pupils up, and in this way have opened six new zenanas. I have a dear old teacher in my school ; her name is Rebecca Dey. She gives me most efficient help, and I can implicitly trust her to go among the absent and find out the reason for staying away. And much is the good seed she sows by the wayside during these visits. It is a very difficult thing to make the children assemble at eleven o'clock ; the mothers are so careless of the meal-hours, they think any time will do to come to school, so long as they come. One of the many answers given by the mothers is this : " Do I expect my daughter will support me in the future, that I should be so particular as to send her to school in time ? "

Letter from Miss CADDY.

SERVANTS OF GOD.

I do love and enjoy our work, and to-night my heart is a song of praise for the wonderful blessing of God. God is letting us see more fruit ripen than we had looked for. It just seems as if God drew aside the curtain here to let us see how He was carrying on the work, quietly but surely, and in the very midst of heathen darkness, superstition and ignorance. Let us take courage and trust more in His love and power, and go forward in His strength. It will be to us according to our faith. Banidissi has come again on a visit to her father-in-law. Her husband is in Mursingpore, a pleader in the court. I wrote about her several months ago. She attended our school in Allahabad, and was one of those who early made a decided stand for Christ. All these years she has been firm and true. She has been living away from all Christian influence, but her faith is unshaken, and she has been the means of leading others to Jesus. A young relative of her husband's was learning with one of our ladies, and Banidissi sent word to me through her that she wished to see me. Both she and her cousin were most anxious to be baptized, as I wrote before.

They spoke to their husbands about this, and Banidissi's husband said she might come to us, but would have to leave the child. They are under age, and legally we have no power to help them, so they are waiting until God opens the way, both most anxious to confess Christ in baptism. They are praying together for their husbands, and we pray for them also. You will, I know, join us in this prayer. I wish you could hear some of the sweet talks we have. Once Banidissi's little boy was suddenly taken very ill, and when the doctors said he could not live, and her father and others at his bedside called aloud to the gods, "Oh, mem!" she said to me, "I could not bear that. I laid aside all fears, and kneeling by my child I prayed aloud to the Lord Jesus to cure my child." The child recovered, and her father acknowledged that Jesus Christ had cured him. God has kept her wonderfully free from persecution. Her parents and husband know that she is a Christian. She prays daily in his presence, and he never tries to hinder her. During the months she was away she wrote frequently to me. My replies were short; I feared that he might put a stop to our intercourse if he found I wrote on religious subjects. When I spoke of this she said: "Ah, no, mem, he would not mind; he always seemed pleased when your letters came." I asked her cousin whether any of her people knew she was a Christian. She replied that she had told her husband, and that he said he could not believe in the divinity of Christ. She thought her father had his suspicions, for when a relative said to him that she intended to take them to bathe in the Ganges, he interfered, saying: "Let them alone; why do you want to take them? You know they have no faith in all that." A little brother whom they had permitted to stay in the room when they pray together every day, was discovered by the father, kneeling with folded hands in an empty room. When the father asked who had taught him to do that, he said Banidissi. The father laughed, and passed it over. They speak openly and freely of Jesus, even before strangers. It is a sweet privilege to visit them every morning, only to read and pray with them, for they love the Word.

INDIA—Allahabad.*Letter from Miss LATHROP.*

OPEN DOORS.

December 15, 1880. I went out yesterday among the zenanas, and it seemed to me I never knew the desire for instruction so great. Two of our number, who go to a special district, are so pressed that they cannot possibly attend to all, and I felt as if I must shut my ears to the calls on every hand. I want another worker very much, for I cannot bear to pass by one of these heathen homes that we can enter with the Bible. There is a truly wonderful opening now for work among the women, and we want to lose no opportunity for doing them good. We cannot tell whether we shall always have this warm welcome to the homes and hearts of the people. One thing that specially interested me was that the calls came not from our old friends, the Bengalis, but from the Hindi-speaking natives of these provinces. It has taken so long to get a real hold upon them, and now we have four ladies working exclusively in the Hindi and Urdu languages, besides others who work partly in Bengali and partly in those languages. A school seemed very desirable in the neighborhood I speak of, and this we will try to establish as soon as I can find a good Christian native woman to put into it. In one house where Miss Gordon was teaching two women, they asked her to sing. After singing one or two verses, I noticed they tried to follow her; so, with a little encouragement, they joined her openly, and when we came out we left these two women and one little girl singing of the love of Christ. I prayed that His love might melt their hearts. * * *

A new pupil is much interested in the Bible. When I asked her questions her constant reply was: "I don't know, but I want to know." The only thing she seemed certain of was that she was a sinner; of this she had no doubt. In another house we went to, the mother of a young girl said, after talking with us a while: "I will read too." She had learned of a son to read. We put into her hands "Peep of Day," in Hindi. This

seems a simple book to give a woman thirty years old, but it is just what is needed. In religious teaching we begin as we would with the smallest child, for all know nothing. Going out from this house, I was urged to go to another which, the servant assured me, was only a step away. I found a house full of women, not less than ten or twelve. One of the younger women wished two little daughters taught. Before I came out they had concluded to send the girls to school, and four women will soon learn if we can find any one to teach them. From this place I took a long walk to visit one of our Bengali school-girls, who is married, and is now living in her own home. She welcomed me very warmly, and would scarcely let go my hand. Her bright, intelligent face, and her whole appearance, to say nothing of her knowledge, were in striking contrast to the poor women I had been visiting, who had scarcely known anything outside the four walls of their comfortless houses. I thought what a cause for thankfulness it was that we could have these girls in schools even for the few years we are able to keep them before they are married. These are not all, by any means, who deeply interested me in this one day's visiting, but I have no more time to write to-day, except to say that one of our pupils has gone with her husband to another station, and there expects to be baptized as her husband has been. This is a great work, and we have *one* on our side who will help us through every difficulty.

A BRAHMO FAMILY.

Our new and interesting work, to reach the people in the surrounding villages, is the only fresh thing we have taken up this year ; but our old work, the zenana-visiting in the city, never pressed upon us as it does now.

Last week I was greatly pleased to see the degree of interest manifested in the Bible by some Brahma ladies. The Brahmos, you know, profess to have given up idolatry, and for a time this was thought a long stride toward Christianity, but they are as bigoted in their liberality as the Hindus in their exclusiveness. In some ways their system is an improvement.

They do not worship idols, and do care to educate their women, and refrain from giving them in marriage at a very early age ; but they refuse to believe in salvation through Christ, and look to their good works alone as a passport to Heaven.

One of these women I speak of read her Bible and spoke so freely and confidently of things, I feared she did not believe, so I said to her : " You know it is not those who *say* ' Lord, Lord,' who will be saved, but those who in their hearts believe and try to serve Him and keep His commandments." She instantly became serious, and said : " Did you think I did not believe what I was saying? I used not to know of this way of salvation, but ever since the lady has been here and taught me I have depended upon nothing else, and while I know I often do wrong, I know that God for Christ's sake will pardon me."

A few months since she lost her only child, and in speaking of that she said she had been helped by her trust in God to give him up. She confessed she did not talk much to her husband of these things, although she prayed before him. I urged her to speak to him. Two years ago this young woman was a widow in her Hindu father-in-law's house, but her brother became a Brahmoo, and at once determined to remove her from this vassalage. Soon after he took her away she married a friend of her brother's and came to Allahabad. She is a lovely woman, and I hope we may have the joy of seeing her openly confess Christ. At all events, she can live a Christian life where she is, as it would be almost impossible to do in a Hindu household. This is sometimes done, but it subjects one to painful trials to refuse to worship idols in such a house. Within the last few days I have heard of two of our old school-girls, who in their own homes take no part in idol worship, but pray morning and evening. This may seem a small thing as you read it, but to us it means a very great deal, and gives us hope and encouragement to work on in faith.

OPENINGS ON THE RAILWAY STATIONS.

Miss Ward has opened a good deal of out-station work on the railway between this and Cawnpore. We shall take the

two stations nearest us; the others they will look after. The people welcome teachers gladly. Miss Ward and I were on the train a few days ago, and when we stopped at a small station where there is but one Bengali family, the Babu, who is an employee of the road, came to the carriage door and enquired when we could come again to visit his family. He said his wife told him that morning that it was a full month since a lady had been to see her, and she had prepared her lessons and had finished the work given her. I felt sorry we could not promise to see her regularly, but we cannot spend a day on one house. We do not go out to any station where there are not sufficient families to read to occupy the time of one lady through the day. At another small station a Babu spoke to us, and Miss Ward said: "One family has gone away, leaving only two to read." He quickly replied: "No, there are three; an up-country Hindu has come in place of the Bengali transferred, and we have asked him to allow his wife to read." And thus they had obviated that difficulty and shown their interest in the teaching. The man who was transferred is at a place nearer Allababad, and his family are anxious to be taught, and will help to get other pupils. What a rich field we have here! I hope we are all faithful and quick in embracing opportunity to do good.

Letter from Miss RODERICK.

THE BATHING PLACE.

I find the work at the Ghats very interesting. I was reminded of that verse in Acts xvi: 13. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women who resorted thither." It was comforting to know that He who had opened Lydia's heart was also able to open the hearts of the poor heathen women who went morning after morning to bathe in their holy river, the Ganges, believing their sins would all be washed away.

My heart used to grow sad as I stood under the ancient arches and watched the gaily-dressed throng passing down to the river edge, with flowers in their hands as an offering to the river. They admitted that they had received no benefit by bathing, and then I spoke to them of the sin-cleansing blood of Christ. A few spoke to me at various times, asking questions, saying that they prayed every day, but had not received the forgiveness of their sins. It seemed so hard for them to get a clear idea of the simple way of salvation—"Believe on the Lord Jesus and thou shalt be saved." They always seemed to think that they had to *do* something, and then they would receive pardon. The women asked me some curious questions. One asked me if I was a Brahmin; another woman said: "See! people say these Christians don't know anything about God, but just listen to her good words."

One day a very sad-looking woman came up to me, asking me where her brother was; she had lost all trace of him for nine or ten years. I told her I did not know. She said: "Is it not written in your book?" Their priests deceive them, and make them believe that by consulting certain books they can answer any question put to them. When the women are outside on the road they go to a tulsee tree and walk around it with a small brass vessel in their hands, containing the water of the Ganges, which they sprinkle on the tree.

There were some old women in whom I became very interested—they were always listening patiently and attentively to what was being said. Once or twice the young women have tried to argue a little and raise objections.

Just opposite the arch where I used to sit, a flower-woman sat with her basket selling flowers to those who were going to bathe. I found it very hard to reach her. When there were no other listeners, I used to attempt to draw her attention to the subject of her soul's salvation.

INDIA—Cawnpore.*Letter from Miss WARD.*

THE YEAR'S RESULTS.

November 17, 1880. My heart thrills with joy as I see the number of houses the Lord has opened to us during the past year. We have on our lists now seventy-six zenanas, six day schools, and five Sunday-schools. Pupils in zenana and day schools number over two hundred ; in our little Sunday-schools, over a hundred and fifty. In each zenana we sometimes have only one pupil who studies regularly, but when the Bible lesson is given other women of the family gather about to hear the story and the singing. I am fully convinced now it needs only suitable workers and means to open up zenana work all over India. It comes to me sometimes as a discouragement to think we can only occupy a little corner in this large land, and yet, when I see our little gradually increasing, it gives encouragement. We have two native Christian helpers in our schools. One of these came out from heathenism, and she has been very anxious to have her mother and sisters leave their idols for the worship of the true God. They are in a Sunday-school which Miss Gardner visits, and a short time ago the mother, one sister and her daughter expressed a wish for baptism. Upon examination they were thought not quite fit, but we hope the time will soon come when they can say they love Jesus and are willing to give up all for Him.

One day, soon after we had settled here, I called at the bank on business and was waited upon by a gentlemanly Babu. After the business was finished, I asked him if he had a family, and when he answered in the affirmative I offered to teach his wife. She has been our pupil now for some months, taught first by one and then another of us, as is most convenient. Last week I visited her and had a long talk with her on the subject of her own salvation. She has given up the worship of idols and tells me she believes in the one God and in Christ as a Saviour. As I pressed the matter home to her, she said she

often thought seriously about these things ; that she knew it was more important to prepare for the future, and that she was willing to do everything that God asked of her, even if it brought persecution upon her. I think she meant every word she said, but I fear she hardly realized what God might require of her. I did not speak to her of baptism, but told her it was her duty to confess Christ before her people. This she was willing to do. As soon as possible I want to have a quiet talk with her husband. He seems a thoughtful, earnest man, and I cannot but hope they may both some time take the name of Christ. There is one other woman who is much interested. So it is, here and there come the signs that our labor is not in vain. We have also many who feel no interest in the subject of religion ; they want us to visit them simply for the secular teaching, or to instruct in needlework. Yesterday, at the Ghats, I met one woman whom we have been teaching since we first came to Cawnpore. She had brought her two children to bathe in the sacred stream and she stopped to listen to the singing and talking, and when I said : “ Bo, why have you come to the Ganges ? You know the water cannot wash away your sin,” she replied : “ Oh ! Mama, your religion is for you ; but this is what the great God has given us to do, and it is right for us.” She had been taught of the true way, but her heart clings to the paths of her forefathers. I know you pray for us and for these women, and God will hear our united prayers on their behalf.

Letter from Miss GARDNER.

A SCENE AT THE GHATS.

It is one of India's hottest days on the plains. The burning west wind has blown all night, and now, at this early hour, has died away, only to leave a steady, persistent heat, that settles down upon the earth like a heavy covering.

All nature seems to look to heaven appealingly for “ kindly showers ” to descend and revive its drooping life. But the heavens return no answer ; only heat, intense and unrelenting, is reflected from earth to sky, and from sky to earth.

No "sweet breath of morn" greets the early riser, awakening from his troubled sleep. His dreams of fiery furnaces seem not "of such stuff as dreams are made of," but day-time realities. The heat and burden of the day, what will it be with such a beginning!

In the native city, with its narrow streets and still narrower gulleys, its small and dirty houses, its offensive odors and discordant sights and sounds, the atmosphere is pitifully worse. Languidly this morning life begins to assert itself. From off of house-tops and door-steps people issue, gathering around the wells in Eastern fashion, or preparing to go for their bath in the Ganges. Already groups of the latter are on their way. Women with sarees drawn closely over their faces, or the less modest ones with faces exposed, in the vain hope of catching a breath of air, or, perhaps, what is more likely, with the desire of embracing this, their only opportunity of seeing and being seen.

The groups become larger and larger, until a continuous line of graceful, dark-faced women are moving on toward the Ghats—the bathing-place of the people in the hot and dusty city of Cawnpore. The bright colors of their dresses, blending and harmonizing, form magnificent masses of color; the jingling of their silver ornaments adds to the effect, and the sight is not an unpleasant one to look on.

But among this crowd of worshippers this morning one walks alone. Hurrying by, she takes no notice of whom or what she passes. The dust on her feet and clothes shows that she has not come from the city near by. Long and dreary miles she has travelled. Her spare form, attenuated by meagre food and fasting, her bright eyes filled with the living fire of energy and determination of purpose, attract attention toward her. Like her companions on the road, she bears in her hands offerings of fruit and flowers; but, unlike them, she hurries on, as if she had in view not some customary and every-day duty to perform, but some great and mighty act of sacrifice or worship. An all-absorbing thought has taken possession of her, and she heeds not, apparently sees and hears nothing of what is going

on around her. And truly has she cause to be so absorbed. In her far-away village home this woman has left her little sick boy, and through the scorching heat of yesterday and all the night she has travelled to pray and perform vows at the holy river Ganges for him. She will carry back some of its waters to him and he will be cured. She has tried all the charms and spells that she and her simple neighbors know, without avail. Every day he has grown thinner and weaker, but now she will make a great offering, and will walk all the way to the holy river, and surely the gods will be propitious and hear.

Yes, she draws near her goal with great confidence, drawing her dress closely around her; she must not to-day suffer any one of inferior caste to touch her. She goes down the steps, and stands at last in the water. With liberal hands she scatters her offerings over the surface, calling upon the gods to hear the vows she makes and will perform if only they will heal her boy. Will they hear? Has she not, perchance, forgotten something; may she not, unconsciously, have done something to anger them? The thought disheartens her, and, trembling, she forgets her confidence, and dares not longer hope. O Father, dost Thou not see and pity Thy child? Wilt Thou not lead her to the fountain of living water?

Her darkness turn to light,
Whose soul, condemned and dying,
Is precious in Thy sight.

She comes up out of the water now, and sits down upon the steps; her attitude not that of one whose soul has found relief,—who feels that prayer has been heard and answered. “It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty.”—Isa. xxix : 8.

A doubt trembles in her breast, and she is not satisfied that help can come in the way she has sought it. And yet if this fail what is there left? Wearily she sits waiting to gain courage and strength to retrace her steps to her home and her boy, when suddenly she hears floating overhead sweet, half-familiar, half-unfamiliar sounds. The tone is unlike anything she has

ever heard before, but the words she understands ; over and over again they come clear and distinct. "Jesus will save whoever comes to Him. Jesus will save. He is the friend of the helpless and poor. Jesus will save." Years before in her own village she had heard about this Jesus ; a missionary had been there once and told of the wonderful things that He could do, but she had learned afterward from her Brahmin priest how much it displeased the gods to think about Him, and it had passed from her mind. Now a great heed has arisen in the woman's heart ; the irrepressible must, that cannot be put aside, takes possession of her, and right or wrong she will hear about this One mighty to save. She presses eagerly to hear, regardless now of who touches her, and stands in the group of listeners. On a low bench, in the midst, sits a lady ; she it is who has been singing and is now talking to those who will listen to her. She tells them how useless the water of the Ganges is to purify the soul.

She illustrates by the old story of the washerman who put his clothes in a box and closing it tightly washed the outside of it never so clean, and yet when he reached home and opened his box, his clothes were as dirty as ever, and they see the point of the story. "Ah, but we *drink* the water also ; are we not clean inside as well ?" they ask. Gently she tells them that it is not possible. Nothing but Christ can purify the heart and save the soul ; but oh, how easy He is to be reached ! only to believe and to ask for Him, and He is theirs. The mother of the sick boy listens attentively. Only to ask and He is hers, and He will save her. What a wonderful God is this who will do so much for her ! Is it true ? Slowly she turns away, repeating to herself. "He will save. Christ will save." The seed has been sown, and now she will go back to her home and her boy, but we cannot go with her. Light would have been the heart of her who taught this morning, if she could have followed and known surely that her words had sunk into the heart to bear fruit in the life of this woman—but hers, to scatter the seed and leave the result to Him who has promised that not in vain shall our labor be spent.

CHINA—Peking.*Letter from Miss KIRKBY.*

A HOME IN CHINA.

Nov. 26, 1880.—Our boarding-school numbers eighteen, and in the day school, which is in one sense a boarding-school too, for the pupils eat their breakfast and lunch here, we have thirteen, making a school of thirty-one. These day pupils are, most of them, very poor, and a good meal here is an inducement for them to come in. To-day I went to look for a former pupil, and found her living in two little tumble-down brick rooms one story high. In the first room, which was hardly larger than one could turn around in, were all manner of things stored. In the second was a brick platform with a mat spread on it where the family slept. On this I was urged to sit down, and I, in turn, before sitting, urged the hostess to be seated, as is the custom. Before business or any other conversation could be opened, I had to be asked the usual polite questions : if I had eaten, my age, if I would smoke, and if I would take tea. The children were standing near, and I asked them if they wanted to go back with me to school. The older one did, but the little one I could not persuade. The little one came the next day, so I think it was because she did not wish to be seen on the street with a foreigner that she would not go with me. The Chinese like as little to be seen patronizing a foreigner as we in America would like to be seen patronizing a Chinaman.

Miss COLBURN writes : Dec. 2.—Our Sabbath services have never been so well attended as during the past month. What an influence is reaching out, we trust, into the abodes of many who have never before heard the Gospel, we know not. The thirteen girls who come in from the neighborhood every morning swell the number of pupils to more than thirty, who spend six hours daily in school. This result has been gained by repeated visits to their homes, and mothers have been induced to allow their daughters to come under instruction only by persistent efforts. Miss Burnett's aspirations are for a large work here, with faithful performance of every duty.

JAPAN—Yokohama.*Letter from Miss FLETCHER.*

HOUSEHOLD WORSHIP.

In every heathen house one may enter, there is in the principal room a place for the worship of the family, whether Buddhist or Shintoo. A shelf raised considerably from the floor contains a small shrine, around which are hung the strips of white paper denoting the prayers of the faithful, with vases for flowers and incense; or, if they cherish the old Buddhism, as most of them do, some special god, with the attendant smaller deities, will occupy the shelf, with the offerings of flowers and incense. In many cases this seems to be a mere superstitious custom, without any accompanying form of worship. The story of one woman has impressed me. This woman had been attending the meetings at the house of O Kalsir san, and had become very much interested in reading the Bible. Her husband found out that she was interested in the "foreigners' religion," and took the opportunity to add something to the worship of their household deities, which she resented so far as to deliberately tear to pieces the paper on which the prescribed rite of worship or the figure of the deity was drawn. This, of course, made the man very angry, and he has prohibited his wife from any further intercourse with Christians, or reading of the Bible. I can only tell you the bare facts, without anything more definite than this. The New Testament, revised edition, in single bound volumes, is now in the hands of the Japanese, and the price of each Gospel separately, puts it within reach of all, rich and poor. The translation of the Old Testament is necessarily very slow work but it is progressing steadily.

Letter from Mrs. VIELE.

VARIED SCENES.

Our school closed July 15th, and a few days after, accompanied by three of our scholars, I started on a trip of nearly four hundred miles, via the *Nakasendo*, the highest and longest overland route from Yokohama to Kobe. * * *

I spent one Sabbath in Hakone, on which we held a meeting at the house at which we were stopping. About twenty women came in to hear the Word read and explained by the two Christian girls who were with me, who have been trained for Bible readers, and were to remain some weeks in that locality to work among the people.

After a few days of rest I again started on my journey, taking one young girl for my companion and interpreter. After a few hours' travel we were welcomed to the home of one of our native Christian preachers, Tokichi Eto. * * * He has a good wife and three little children, whom they are training for God.

The city of Mishima, in which they lived, is a hard, stony soil in which to sow seed, but his work in some of the outposts is more hopeful. He has four places where a few believers have been organized into a church fellowship, each of which he visits weekly and preaches to them. I accompanied him as he started on one of these itinerant trips, and spent one night at a little church, built on a hillside, innocent of seats or any foreign innovation, just fitted for these humble mountaineers, who gathered in good numbers after their hard day's work, to hear the preaching. The service closed a few minutes before ten o'clock, and as many had been dropping in during the sermon, the room was now filled, and the preacher was requested to begin again, which he did, not closing till nearly eleven, no one leaving or seeming weary. It was my privilege to speak a few words to them during the evening, the preacher interpreting for me. I asked what message I should send for them to the Second Reformed Church, of Albany through whose aid the Gospel had been sent to them. The answer was: "Tell them the Gospel of Jesus, which they sent to us, shall be preached and taught in every mountain village in this part of the country." * * *

Nearly all of one day we travelled along the base and in the shadow of Fusiyama, "Peerless Mountain," worshipped by the Japanese, admired and written of by nearly every traveller in the "Sunrise Kingdom." Our route led to many noted shrines and popular gods, and at this time of the year hundreds of

pilgrims, dressed in white, emblematic of purity, were plodding their weary way, sometimes a hundred miles or more, to pay their yearly homage to some favorite idol.

At one place, on a high and sightly eminence, a little aside from the regular thoroughfare, but in full view of all who passed, were a group of gods, large and beautifully made, of bronze, wood and stone. Here I walked nearer, that I might witness the apparent devotion of these blind worshippers of the blind, many of whom I had passed on my way up the mountain. Nearly all were men, though in one company was a woman leading or rather dragging what seemed to be an imbecile boy, her son, I judged. I stood near enough to watch them closely, as they approached the object of their long pilgrimage, and need not have feared disturbing them, as my presence seemed entirely unnoticed, they immediately became so absorbed in their blind devotion. After throwing some cash in a box, placed there for the purpose, they knelt before an image, and began the repetition of their prayer, which they chanted in concert, in strange, weird tones, rubbing and clapping their hands and bowing down lower and lower until their heads touched the earth, then going over the same thing again.

The poor, helpless boy threw in his cash and went through the same evolutions. No one seeing their persevering zeal in reaching these idols could doubt their sincerity in feeling after some power, outside themselves, upon which to lay the burden of their physical and spiritual maladies, and I opened my Bible and read with renewed interest Paul's speech on Mars-hill: "Whom, therefore, ye ignorantly worship, Him declare I unto you." The earnestness with which some of these heathens give information about their religion, and the faith with which they assure us the Buddhist is the very best religion in the world, would do credit to the advocates of our own pure Gospel. One, in speaking the praise of a god which he pointed out as we passed, said: "He is so great and good he is known and worshipped all over the world." His specialty was that of healing, and many wonderful cures were related to us. The cures, I found, depended on the faith and making and keeping

of vows, of him who sought the cure either for himself or friend. A person will take a week's journey to invoke aid of some noted idol for a sick relative or friend. All persons on errands of worship were known from other travellers by their white garments. Sometimes I noticed a white band of cloth tied about the head. This I was told was the sign of a higher degree of purity. The feet being encased in white was still another mark of having been made holy. * * *

We have had a good deal of cholera through the summer. Many of the natives have died in Yokohama, and in different parts of the island. During the very hot weather, many times a day, a little procession of coolies could be seen carrying the bodies of those who had died for burial. They were carried in a small square box, round tub or cask, just large enough to place the body in a sitting position, which is the way in which they always bury their dead. The boxes, or tubs, which were used for convenience during the summer, when the demand was so great, were suspended on a pole, and carried on the shoulders of two coolies to the place used for disposing of them, in the manner we read of in 1 Sam. xxxi : 12, 13. The bones of each are gathered up separately and placed in a small jar, numbered, and the name is then written on. The friends then take the jars to the temple for religious ceremonies, after which they are buried and a fast is observed.

Sometimes the jars containing these precious relics are carried many hundred miles, as we sometimes carry the bodies of our dead, for the same purpose, to lay them with their kindred. How alike, in all ages and nations, is the human side of life. Many hundred bodies have been disposed of in this way during the summer, not over half a mile from my home, and during the night I could see the light from this funeral pile at almost any time. This is not the universal custom of the country, but pertains to different sects of religion and parts of the country. In ordinary times each one chooses for himself the mode of disposing of his dead, but during the cholera season, I think the authorities took charge of all cases, and, I suppose, used this method as being safest to prevent the spreading of the disease.

CYPRUS—Larnaca.*Letter from Mrs. FLUHART.*

CONSTANT GROWTH.

I feel greatly encouraged in our work here, not only because the number of pupils increases as the weeks go by, but also on account of our pleasant relations with the people. They seem to realize more and more that we are here to help and not to injure them ; that we are a part of them, and without this we cannot expect to benefit their daughters.

Most of the people here are poor. A few are able to pay for their children, but all are affected by the failure of crops. Our school for poor children costs nothing extra, except, occasionally, a book, where the pupil is unable to buy. The room is a large one, not needed for anything else, and the Greek teachers give instruction in Greek during hours not occupied in the other school. Miss Dawson and I alternate between the two. Some of the girls are right out of the street, whilst others are of respectable families, but too poor to pay. It is very comforting to me to see girls who, four months ago, were in the street, now showing such interest in their studies and work.

Rev. Mr. Spencer, the English clergyman who holds service here occasionally (the only service we have), has spent a few days with us. It is so pleasant to find some one interested in our work, with whom to exchange a few words. His visit benefited us all greatly, and we were sorry when it ended, we so long for intercourse with good Christian friends. Professors of religion seem to think that as soon as they land here their religious obligations cease. Rev. Mr. S. supplied those pupils unable to purchase with Testaments in modern Greek. He gave me also a dozen English Bibles for family use.

November 16, 1880. The number of pupils in the day school is now twenty-five, and all usually are present unless prevented by sickness. Last Saturday was the day for our four boarders to go home. I thought they might take advantage of being out, and remain over Monday for the great feast held in honor of St. George. To our great surprise and delight, all

were here for lessons on Monday morning, and no request was made by any parent for his daughter to go out on Monday. All the day pupils except four were present also. Our girls are really very pleasant in many ways, and their growing intelligence is gratifying. Our teachers, too, who last year would scarcely listen to a suggestion from me in regard to their manner of teaching, would now, had I the time to devote to them, spend every evening listening to my teaching, or telling them about simple things of which they are ignorant. It is pleasant to feel the growing confidence in us.

FESTIVALS.

During the feast of St. George, the people feel bound to go to his particular church to worship. Upon entering, the first thing they do is to make the sign of the cross three times, and then, approaching the picture of St. George, kiss it; some pass around and kiss others also. Others stop some distance in front of the picture, cross themselves over and over again, and prostrate themselves on the floor many times. Just after kissing the picture, they usually purchase a wax candle, light it, and place it in the candelabrum. After this, they pass out of the church into the court. This court, through which they must pass upon entering or leaving the church, is surrounded by a colonnade, which supports the covering of a veranda enclosing the court, and into which open all the rooms built around the four sides of the enclosure. One of these apartments is called the salon, because in it is the universal divan for the accommodation of visitors. The other rooms are occupied by the peasants, who throng there at this time. On every side are pedlars with their various articles, and one is reminded of the overthrowing of the tables of the money-changers of the temple, and Christ's words. Outside, the road is thronged with men, women and children, horses, donkeys, and dogs of all descriptions, occasionally a carriage or dog-cart belonging to some Englishman fortunate enough to have such a possession. One of the most popular outside amusements is horse-racing.

It is from the revenues of this church that the schools of Larnaca are supported.

Home Department.

Recent Meetings.

The twentieth anniversary of our Society was held January 19th, in the chapel of the "Church of the Pilgrims," Brooklyn. The "Light-Bearers" of that church, one of our oldest and most efficient Mission Bands, provided a most tasteful and tempting lunch for our delegates, for which we tender our grateful appreciation.

The Rev. Wm. Walton Clark (son of the late and beloved President of our Albany Branch) presided over the services, while addresses were given by Mr. S. E. Warner, Rev. R. G. Wilder, of India, and Rev. R. S. Storrs, D.D. As a full account of these inspiring addresses will be found in our twentieth annual report, we forbear to give meagre extracts which could by no means do justice to the powerful words which will long dwell in our memory.

On the night of December 22, 1880, Rev. N. Sheshadri spoke in behalf of our Society at the weekly service held in the chapel of Rev. John Hall, D.D., New York City. He opened his informal address with tender personal reminiscences of our first president, Mrs. Doremus, and her devotion to the elevation of his "dear countrywomen." He heartily endorsed the union element of the Society, which he declared was in the spirit of Christ's church, the only one which was recognized on heathen soil, and concluded by saying emphatically: "*May denominationalism never find its way across the Red Sea.*" The testimony of this earnest Hindu Christian to the immense revolution which the education of women was making in India, was most conclusive, and the greatest encouragement to all who are laboring in this great movement.

Ways and Means.

The readers of the LINK may gather some methods of work from the new Mission Band at Brighton Heights, S. I. We learn from one of its officers that "it has a membership of over fifty, and besides its manager, secretary, treasurer and collectors, has a committee on work. We have learned that the best warrant for a continuance of interest in any work, is an intelligent conception of its necessity, so we aim to educate the mind of each to the need of earnest labor in this broad field of usefulness. The Band thus becomes a class of learners as well as a society of workers, and studies, through appointed instructors, heathen countries, their physical characteristics, people, customs, religions and mission posts.

"Maps, easily drawn on charcoal paper by any school-girl in the Band, greatly assist the younger minds in localizing these remote lands. Two or three declamations bearing on mission work and its rewards are always anticipated by the little ones.

"Another link in the pleasant chain to bind us to our work is the singing of missionary hymns, taught between the meetings by some member best qualified for the task. The committee on work, likewise a source of much strength, appraises and disposes of articles made and donated to the band by its members, thus adding not a little to the fund raised by the collectors."

Arrival of Mission Boxes.

Miss Hook writes : "I am happy now to acknowledge the receipt of all the boxes. All have been opened and disposed of in their proper places. Everything was in good condition and acceptable. I will write as soon as possible to the several donors, but now send many thanks for the gifts. Mrs. Page's box was very valuable, and will be a great help in clothing the children. The other boxes have been forwarded to their des-

tainment. Their contents are very useful and afford us pleasure. The magazines are most acceptable to the young ladies, who pore over them every evening with great enjoyment. There are not so many dresses as I need, and not a tithe of the dolls we shall require for Christmas, but I have very strong hopes that there are 'more to follow.' If they reach us by the end of January, it will do. The scrap-books are the admiration of every one, especially the ones on rollers. In my last memorandum from home was this item: 'For zenana work \$2 50. This represents much self-denial and must be noticed.*' I am sorry that the name was not mentioned, but still I can thank the donor and recognize in him or her a fellow-missionary. By the modest way of giving, I know it was given 'for Christ's sake—in His name,' and to you it has already been said, 'She hath done what she could.' The five rupees have gone with the others, and God will know where it has gone and what it has accomplished, and you will have some sheaves to take with you."

Directions for Mission Boxes.

As many donations for mission boxes came very late in the Fall, we state again that we have been obliged to fix the time for sending mission boxes at *September 1st*, as sending more than once during the year is a heavy expense to the Society. If our Bands will, as far as possible, pay the freight on their boxes we shall be relieved of a heavy burden, and the cost of expressage and cartage will be greatly lessened if boxes could be packed for sea and sent directly to the steamer. It is necessary that boxes should be lined with India rubber cloth or waterproof paper. Three lists of contents must be made out, one to be pasted inside the lid of the box for the inspection of custom-house officers, another to be enclosed in a letter inside the box for the missionary and custom-house officers to compare, and another, with the bill of lading, is to be sent to the missionary by mail. In order to take out a bill of lading an

* This donation consisted of weekly penny collections from the "Olivet Helping Hand" Society, N. Y. City, the offerings of very poor women.

approximate value of the box must be given. Freight charges are according to measurement and not weight, per steamer. We send our boxes by the Anchor line of steamers to Liverpool and London, and they are there reshipped for Calcutta. A bill of lading for even a small box will cost £3 3s with primage, etc., \$15.25. Forty cubic feet is within the compass of one bill of lading.

All boxes for India should be directed to the missionary to whom they are sent, care of Miss L. M. Hook, 140 Dhurrumtollah Street, Calcutta, India, as they are forwarded from Calcutta. Boxes for Japan are to be addressed: Care of Miss J. Crosby, 212 Bluff, Yokohama, Japan. Boxes for Cyprus are to be sent to Messrs. Green & Whinery, K 29 Exchange Buildings, Liverpool, England. Freight to be paid so far only.

One more "Across the Flood."

Scarcely had the year dawned when the sad tidings met us, Jan. 4th, that one of our earnest devoted managers, Mrs. Z. S. Ely, had left her place in this world of changes, for a home in the eternal heaven of the redeemed. For ten years it has been our privilege to be associated with one whose love for the mission cause was fervent and untiring, whose home was ever open to the Master's ambassadors, and whose prayers were tender and importunate for the Spirit's richest blessing. Rejoice as we must that her "travel-stained garments are all laid down," we cannot but remember with a deep feeling of bereavement that we have one worker less to love and labor incessantly for us, and one voice less to offer the petitions which always seemed sure of a response in spiritual benediction. We needed her, oh, how much! the Master knew, but He too "hath need of her," and gently called, "Come up higher."

Mission-Band Department.

School Girls in Cawnpore.

We have a new school in our house now. Every day a large cart (looking as much like an emigrant wagon as anything I can think of), drawn by oxen, goes off to the native part of the city and brings back several dear little Bengali girls. There are two little sisters that come nearly every day. They have straight, short black hair, and round black eyes. I think them both very pretty, although their faces are not exactly white. They are of a light copper color. One can read in words of four or five letters, but the other does not yet know the alphabet. When the latter first came to school she cried nearly every day, because she was afraid of the white lady, but now she loves to sit close beside me and to put her hand in mine, and once in a while when I look down, she gives me a very sweet smile, so I am learning to love the dear little Bengali girl very much. To-day she sat for a long time trying to make straight marks on her slate, and from her carefulness and perseverance I think she will make a good little student, and next Christmas I hope she will get a nice dolly as a present from the Christmas tree. In a very few years, say three or four, she will be married, and then she must be kept shut up in the house as almost all the women of good caste in this country are now kept. These poor little girls have not the advantages which you children in America enjoy, and the Christmas gift of a doll is a great treat for them.

We have sometimes thought it would be much easier to dress the doll in the native style, that is, to wrap a piece of muslin about it, but the children say: "Oh! we want a doll dressed as you are, and not one with a 'saree.'" "

One of the little girls belonging to the afternoon class will not meet with us any more; she has gone to be with Jesus. Pra-bha-bo-tee was about six years of age. She first attracted my attention by the care she took of her younger sister, who was a timid little girl not more than five. She loved Pra-bha-bo-tee very much, and tried to do just as she did. Pra-bha-bo-tee was always good to her in school. When the little sister was tired and ready to cry she would pat and coax her into a happy mood.

One day both were absent from school, and the next the servant brought me word that Pra-bha-bo-tee was dead. Cholera had soon done its work. The little sister was sick with it too, but she is now getting better, although it will be some time before she will be able to attend school, and perhaps she will be afraid to come alone.

This morning I went down to the Ganges, which is considered the sacred river of the Hindus, and there I saw many women bringing their little boys and girls and teaching them to perform worship to the goddess "Gunga," or Ganges. They would step in the water, put their hands together in the form of prayer, and bow till their foreheads nearly touched the river, then they sprinkled their heads, arms and body, all the time muttering the name of their god. After the ceremony they then had a good time playing and bathing in the water. We have gathered many of these little girls into school, and then we try to teach them to worship only the one God. Some of these little girls have given their hearts to Jesus, and have been beaten and persecuted

because they would not worship the idols of wood and stone. All this is very hard for them to bear, but it is better to suffer a little time in this world, than to have all happiness here on earth and then to suffer forever in the world to come. Is it not? G. R. WARD.

Where the Orphans in Calcutta come from.

A very tiny baby was brought to me the other day, and as its mother was formerly one of my girls, I suppose I must be baby's grandmother! A funny, wee creature, with eyes like black beads, and a tuft of dark hair on the top of its head. The mother had dressed it up in all sorts of bits of old finery, and it looked for all the world as if it had just been picked out of the rag-basket! But I had to take it in my arms and make much of it. I wish you could see how some of my orphans love their dollies, and how careful they are of them; they kiss them over and over again, and talk to them as if they understood the whole matter. We have had eighty-seven children in our Orphanage this month. Some of them are almost babies; they have been saved from all sorts of wretchedness and misery by being placed here. We cannot trace their history; they are found by the police and made over to us by the police commission. Some have been in the Orphanage for many years, and have no recollection whatever of any other home. It is painful to see the condition in which they are sometimes brought here. I have often had to receive a naked child and give orders for its being instantly bathed and dressed. How much little girls in America have to be thankful for, have they not?

Some of my girls here were thrown out on the street to die ; others were stolen away to be offered up as sacrifices to the cruel gods of the Hindus ; others again were exposed to jackals in the hope that life might thus be destroyed. But the dear Lord was not willing that they should perish, and He cared for all.

My orphans are busy sewing just now ; they are making themselves a few new clothes, for their wardrobe is very threadbare. These clothes are of the simplest kind, and the material is unbleached cotton cloth.

I have been training one of the girls for some time as a hospital nurse ; she is very useful to me in this capacity. Others assist in the kitchen and learn the culinary art to perfection, so far as Bengali food is concerned, and they think our dishes are not to be compared to theirs.

A. S. PAGE.

DONATIONS.

We gratefully acknowledge the following donations for our Mission Stations :

Japan. Box containing dolls, patchwork, cards, etc., from the Woman's Union Missionary Society, Wilmington, Del. A large package of patchwork from Miss Drakes, New Haven, Conn. Patchwork also from Mrs. Bell, with pictures and books from Emily and Godfrey Huff, Newark, N. J.

NEW AUXILIARY.

"St. Stephen Auxiliary," N. B.

President, Mrs. William Rose ; *Vice President,* Mrs. James King ; *Secretary and Treasurer,* Mrs. Dr. Todd.

NEW MISSION BAND.

"The Badger Band," La Crosse, Wisconsin.

NEW LIFE MEMBERS.

Mrs. J. B. Hopwood, by W. U. M. S. of Calvary Church, Newark, N. J.
 Mrs. Anna M. Pierson, " " " " " " "
 Miss E. M. Coe, " " " " " " "
 Mrs. Frazer C. Hall, by "Anna Hull Memorial Band," Catskill, N. Y.
 Mrs. Anna L. Fitch, " " " " " " "
 Miss Mary E. Hill, " " " " " " "
 Miss Margaret Van Zandt, by " " " " " " "
 Miss Florence Love, by "Hopeful Gleaners," and "Barnes Band," Louisville, Ky.
 Mrs. F. B. Hall, by a Friend, Plattsburg, N. Y.
 Mrs. Edward Quackenbush, by "Earnest Workers," Roselle, N. J.

RECEIPTS FOR DECEMBER, 1880, AND JANUARY,
1881.

RECEIPTS of *Woman's Union Missionary Society* from Nov.
24, to Dec. 31, 1880.

VERMONT.

Burlington "Helping Hands"
Mission Band, Miss Nellie G.
Gates, Treas., for Miss Ward's
Work in Cawnpore, . . . \$15 00

MASSACHUSETTS.

Amherst, "Successful Workers,"
per Mrs. L. P. Hickok, . . . 30 00
Boston, Boston Branch, Mrs. Hen-
ry Johnson, Treas. (See items
below.) . . . 49 15
Hatfield, "Real Folks," Miss Em-
ma A. Waite, Sec., . . . 20 00

\$99 15

RHODE ISLAND.

Providence, Providence Branch,
Miss Mary S. Stockbridge,
Treas. (Items in Annual Re-
port.) . . . \$188 25

CONNECTICUT.

Hamburg, "Hamburg" Band, Miss
Caroline Ely, 3.25; a friend,
50c.; per Mrs. Z. S. Ely, . . . 3 75
Norwich, Legacy of Mrs. H. P.
Williams, by Ebenezer Learn-
ed, Esq., Executor, . . . 1,000 00

\$1,003 75

NEW YORK.

Albany, Albany Branch, Mrs.
Fred. Townsend, Treas. (See
items below.) . . . 113 10
Brooklyn, Part of collections by
Mrs. W. H. Harris, in Clinton
Avenue Cong. Church: Mrs.
A. S. Barnes, 10; Mrs. H. D.
Wade, 10; Mrs. R. L. Wyckoff,
5; Mrs. J. C. Hutchison, 5;
Mrs. C. C. Woolworth, 5; Mrs.
E. T. Backhouse, 3; Mrs. Wm.
Moses, 2; Miss J. W. Stone, 2;
Mrs. H. W. Chatfield, 1, . . . 43 00
Mrs. C. P. Lane, and Miss M. A.
Gardiner, annual subn., . . . 5 00
Missionary Society of Second
Avenue Presb. Church, Mr.
Arthur L. Fanning, Treas., for
"Yasso Catigeri," Japan, . . . 70 00
Sister Julia, . . . 5 00
Catskill, "Anna Hull" Union
Band, Miss Mary E. Hill,
Treas., . . . 200 00
Cuddebackville, Mrs. John Du
Bois, . . . 2 00

Irvington, Zenana Band, per Mrs.
John T. Terry, additional from
Miss Cunningham, . . . 10 00
New York, Mrs. Wm. Henry
Wells collected: Mrs. A. N.
Barney, 5.50; Mrs. Chas. E.
Whitehead, 5.50; Miss Julia C.
Wells, 5; Mrs. Wm. Henry
Wells, 5.50. . . 21 50
Miss Annie Boorman, 20; Miss
Mary Boorman, 5; Miss Laura
Boorman, 10; Mrs. C. R.
Strong, 5, . . . 40 00
S. S. of 4th Avenue Presb.
Church, per Miss L. L. Lind-
ley, for girl in Japan, . . . 50 00
Miss Mary Crosby, for "Machi
Ichiguro," Japan, . . . 50 00
Mrs. H. C. Winthrop, through
Mrs. S. A. Church, . . . 20 00
Mrs. Rufus Park, . . . 20 00
Rev. Narayan Sheshadri, a dona-
tion, . . . 5 00
Miss Mary Doremus Safford, . . . 5 00
Miss S. D. Doremus, subn. . . 20 00
Miss S. B. Hills, . . . 10 00
Miss S. A. Willet, subn., . . . 2 00
A working woman for zenana
work, . . . 2 00
Plattsburg, "Brittan" Band, col-
lected by Mrs. Serg't Hook,
per Mrs. M. P. Myers: Mrs.
Geo. F. Bixby, 50c.; Mrs.
Wm. Chappell, 50c.; Mrs. J.
D. Wilkinson, 25c.; Mrs. R.
M. Bissell, 25c.; Mrs. F. B.
Hall, 5; Mrs. Brewster, 25c.;
Mrs. Jno. Martin, 25c.; Mrs.
Steineman, 25; Mrs. Cava-
nagh's class, 1.14; Mrs. R.
Meyer, 1; Mrs. Parmeter, 25c.;
Mrs. M. A. Kiernan, 25c.; Mrs.
John Nichols, 1; Mrs. Dr.
Nichols, 1; Mrs. Dr. Kellogg,
1; Mrs. M. P. Myers, 2; Mrs.
Serg't Hook, 12; Miss Augus-
tine, 1; Miss Florence Ellerton,
1; Miss Helen Bixby, 1.75;
Miss Fannie Sheldon, 1.13;
Miss Sarah Gilley, 25c.; Miss
Jennie Rock, 39c.; Miss Emma
Fox, 25c.; Miss Dowling, 50c.;
Miss C. M. Chappell, 25c.;
George Cavanagh, 25c. . . 33 66
Port Henry, Woman's Miss. So-
ciety, Miss J. W. Bulkley, Sec.
and Treas., for Miss Ward, . . . 45 00
Rome, Miss H. H. Wright, from
Mrs. Flandrau, 5; Cash, 2;
Miss Hodges, 1, . . . 8 00

Syracuse, "Mary Fobes" Band,
per Mrs. L. S. Phillips, for
"Hana Abe," Japan, 52;
legacy from Miss Mary Fobes,
for a child, 50 102 00

\$882 26

NEW JERSEY.

Hackensack, "Chase" Band, per
Mrs. Williams, for work in In-
dia, 14 00

Metuchen, W. U. M. S., of Me-
tuchen, Miss F. A. Wendover,
Treas. for Miss Ward's work, 12 40

Morristown, "Drop in the Buck-
et" Band, Gertrude Colles,
Collector, for Virginia Loyall
Farragut, in Calcutta, per
Mrs. Geo. W. Colles: Richard
B. Lyon, 1; Gertrude Colles,
93c.; Henry Shaw, 50c.; Will-
ie G. Beatty, 25c.; Bessie Lit-
tle, 25c.; Mary Watts, 25c.;
Margaret K. Watts, 25c.;
Mary T. S. Robert, 50c.; Mor-
ris Sutphen, 50c.; Christine Sut-
phen, 50c.; Geo. W. Colles,
jr., 46c.; Cornelia G. Ford,
25c.; Annie G. Bushnell, 50c.;
Emmie J. Danforth, 50c.; Net-
tie D. Danforth, 50c.; Isabel
Danforth, 25c.; Edgar F. Ran-
dolph, jr., 25c.; Eva Crosby,
25c.; Annie Burnham, 25c.;
Beekman Hunt, 50c.; Carl B.
Hurst, 25c.; Helen Hurst, 25c.;
Geo. H. Danforth, jr., 50c.;
Katrine Erdman, 25c.; Alice C.
Erdman, 25c.; Julia Nelson
Colles, 25c.; Alfred Chester
Beatty, 25c.; Robert Beatty,
25c.; Annie Howland Ford,
50c.; all earned by the children, 11 39

Newark, Newark Aux., Mrs. Dr.
E. D. G. Smith, Treas. of
which by Miss S. Wallace, 20;
viz., Annie Ivory, 1; Elsie
Jackson, 2; Miss Robins, 2;
Miss Pennington, 2; Miss
Strong, 1; Mrs. R. H. Allen,
3; Mrs. Dr. Allis, 3; Mrs. Lyt-
tle, 1; Miss F. L. Smith, 2;
Miss S. Wallace, 3, 36 50

New Brunswick, New Brunswick
Aux., Miss M. A. Campbell,
Treas., 110 18

Orange, Miss Brewster, donation
and "Link," 2 00

Princeton, Princeton Aux., Miss
Ellen L. A. Brown, Treas., 150 00

Summit, "Memorial of Two Shin-
ing Lights," per Mrs. H. L.
Pierson, jr.: Mrs. Julia Smith,
1; Mrs. I. G. Belknap, 2; Mrs.
Thomas Pott, 1; Miss Pott, 1;
Mrs. Grant, 1; Miss. Fort, 1;
Mrs. J. Hall McIlvaine, 1;
Mrs. Carlos Bardwell, 5; Mrs.
J. C. Palmer, 5; Mrs. A. F.
Libby, 5; Mrs. S. H. Conger,
2.50; Mrs. J. I. Dorchman, 1;

Mrs. H. L. Pierson, jr., 20;
Mrs. Simmons, 5; Mrs. E. M.
Sergeant, 2; Mrs. Edward
Williams, 3; Miss Mary N.
Martin, 1; Mrs. W. H. Risk,
3; Mrs. G. W. Allen, 10; Mrs. J.
P. Allen, 2; Mrs. A. N. Mar-
tin, 1; Mrs. P. H. Vernon, 5;
Mrs. G. W. Campbell, 1, 79 50

\$415 97

PENNSYLVANIA.

Cambridgeboro, Miss Mary Cow-
ell, an. subn., 3 00

Chester, Col. E. C. Hyatt, Military
Academy 1 00

Easton, Miss Emma F. Randolph,
5; Mrs. Ed. J. Fox, 5; for Ja-
pan Mission, 10 00

Philadelphia, Philadelphia Branch,
Mrs. Chas. B. Keen, Treas.,

For Miss Lathrop, 196 00

" " Jones, 196 00

" " Hook, 196 00

" Jamula, child in

Jaffa, 50 00

For Blanche, in Mrs.

Downie's school,

Nellore, India, 36 00

From Annie Morris

and family for Bible

Reader in India, 50 00

From Miss Longstreth

for Bible Reader

under Mrs. Bennett, 50 00

For "Link," for Jan.,

1880, 23 73

For "Link," for M'rch,

1880, 29 92

For "Link," for May,

1880, 24 88

For "Link," for July,

1880, 26 91

For "Link," for Sep-

tember, 1880, 24 86

For "Link," for No-

vember, 1880, 23 56

For 600 copies An. Re-

port, 51 18-979 04

Pittsburgh, Pittsburgh Branch,
Mrs. M. K. Moorhead, Treas.
(list in An. Report), 227 10

\$1,220 14

DELAWARE.

Middletown, W. M. S. of Forest
Presb. Church, per Mrs. Dr.
Patton: Mr. Chas. Tatman, 1;
Mrs. Dr. Patton, 10; Mrs. J.
W. Patton, 1; J. W. Patton,
Esq., 1; Mrs. Dr. McClure, 3;
Mrs. J. R. Hall, 1; Mrs. D. L.
Dunning, 1; Mrs. J. B. Deak-
yne, 1; Mrs. Chas. Derrick-
son, 1; Mrs. A. Derrickson,
1; Miss A. Derrickson, 1; Miss
E. A. Murphy, 1; Miss L. F.
Murphy, 1; Miss T. R. Mur-
phy, 1; Miss A. M. Roberts, 1;

Mrs. A. Eliason, 1; Mrs. M. Sanborn, 1; Miss E. Blackiston, 1; Mrs. Penington, 50c.; Mrs. McDaniell, 50c.; Mrs. Naudain, 50c.; Mrs. Green, 50c.; Mrs. McKee, 50c.; Miss S. Reynolds, 50c.; Mrs. S. Reynolds, 25c.; Miss C. Burnham, 50c.; Mrs. Houston, 50c.; Mrs. Eliason, 50c.; Miss Gootee, 50c.; Mrs. Crockett, 50c.; Mrs. Howell, 50c.; Mrs. Hardcastle, 50c.; Mrs. Anderson, 50c.; Mrs. Stiles, 50c.; Miss E. Roberts, 50c.; Miss M. Roberts, 50c.; Miss S. A. Howell, 50c.; Dr. T. H. Gilpin, 50c.; balance on hand last year, 1.55; Mrs. Dorman, 2. . \$42 30

MARYLAND.

Baltimore, Baltimore Branch, Mrs. Alex. M. Carter, Treas. (list in An. Report), . . . \$479 72

OHIO.

Cincinnati, Cincinnati Branch, Mrs. L. Neff, Sec. Miss Mollie Harrison, 5; Miss Lucy W. Neff, 5; Mrs. Fred. G. Huntington, 5. By Mrs. M. M. White, Treas., 25. . . 40 00
 Hudson, Ladies' For. Miss. Soc., Miss Alice Straight, Treas., . . . 1 35
 Mt. Pleasant, Mt. Pleasant Aux., per Mrs. Sarah E. Jenkins, for "Sono" 25; "Link," 1.20, . . . 26 20
 \$67 55

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Sec. and Treas. (See items below.) . . . \$207 34

KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. J. Look, Treas. (List in Annual Report.) . . . \$90 00

MISSOURI.

St. Louis, St. Louis Aux., Mrs. C. T. Barber, Treas. Mrs. J. M. Carpenter, 4; Mrs. J. L. Buskitt, 3.10; Mrs. Silas Bent, 10; all for Mary Lawrence, Calcutta. Mrs. Whitaker's Infant Class for Carrie Barber, Calcutta, 1; Mrs. Dr. J. Bates, "Link," 50c. . . \$18 60

WISCONSIN.

La Crosse, "Badger" Band, per Mrs. S. S. Walcott, for child in India, . . . \$5 00

IOWA.

Eldora, Miss Sophie V. Hill, annual subscription, . . . \$2 00

NEW BRUNSWICK, CANADA.

St. Stephen, St. Stephen Aux., Mrs. Dr. Todd, Sec. and Treas., for child under Miss Kirkby, Peking, . . . \$14 85

SALES OF PUBLICATIONS.

Subscriptions to "Missionary Link," Miss Sawyer, Pittsburgh, Pa., 10.10; Miss Sill, 3.05; Mrs. Hickok, 3; Miss E. Hill, 2; Miss Fraser, 2 80; Mrs. Dorrance, 3; smaller subscriptions, 8.47, . . . 32 42
 Leaflets, . . . 6 19
 Japan paper, . . . 40
 Sales of "Kardoo" . . . 6 00
 Mite boxes, . . . 1 00
 Gospel in all Lands. . . 1 26

\$47 27

Interest upon Reserve Fund, . . \$182 57

Total receipts from November 25 to December 31, 1880, \$4,981 72

Mrs. J. E. JOHNSON,
Asst. Treasurer.

RECEIPTS of Boston Branch.

Through Mrs. E. Crosby: Mrs. Geo. Dexter, 5; A Friend, 1; 6 00
 From Columbus Ave. Presb. Church Band. Through Mrs. James Henderson, 10; Miss E. Wiet, 1; Mrs. Spelman, 1; Mrs. N. Wallis, 1; Mrs. J. Y. Mainland and "Link," 1; Mrs. A. Downs, 55c. . . 14 55
 Sums acknowledged in Annual Report, . . . 28 00

Mrs. Hitchcock, "Link," . . . 60
 (Also paid for Gospel in all Lands, 3.)
 \$49 15

Mrs. HENRY JOHNSON,
Trea.

RECEIPTS of *Albany Branch.*

Ladies of the First Ref. Church, by Miss A. C. Van Gaasbeck, coll.,	5 00	scription,	10 00
Miss Bruce, as annual subscription,	1 00	Mrs. Geo. D. Miller, annual sub- scription and "Link,"	10 50
Mrs. H. L. Douw, " " "	10 00		\$121 50
Miss J. A. Douw, " " "	5 00	Less cash paid Mrs. Mary Pruyn, for expenses of Mrs. Chand- ler, in attending annual meeting at Albany,	8 40
Mrs. V. P. Douw, " " "	2 00		\$113 10
Mrs. J. T. Lansing, " " "	10 00	Mrs. FREDERICK TOWNSEND,	
Mrs. Frederick Townsend, " "	20 00	<i>Treas.</i>	
Ladies of the 2d Presb. Church, by Mrs. Geo. B. Hoyt, collector,	41 00		
Mrs. S. R. Gray, annual subscrip- tion	2 00		
Mrs. Leander Stickney, annual subscription,	5 00		
Mrs. C. P. Williams, annual sub-			

RECEIPTS of *Chicago Branch.*

Mrs. Putnam,	2 00	"Little girls'" Band, of Byron, per Mrs. Mary P. Blount.	5 00
Mrs. Thaxter, for publications, "Links,"	1 70	Additional receipts from the "Union Mission" Band Ba- zaar,	88 14
Mrs. H., for Mary Grant, Cal- cutta,	30 00	Mrs. Dr. Brooks,	5 00
Part of the proceeds of the "Union Mission" Band Bazaar and Entertainment at Mrs. Avery's, given December 10th, for work in Cawnpore.	50 00		\$207 34
The Byron Branch, of Byron, Ill., Mrs. T. H. Read. Treas.,	25 00		
		Mrs. O. F. AVERY.	
		<i>Sec. and Treas.</i>	

RECEIPTS of *Woman's Union Missionary Society, from Jan-
uary 1 to January 31, 1881.*

MASSACHUSETTS.

Boston, Boston Branch, Mrs. H. Johnson, Treas. (See items be- low.)	536 90
Newton, Miss Julia A. Worcester, and "Link,"	1 00
Northampton, "Seelye Children," per Miss M. A. Allen, for Mary Seelye, Calcutta,	25 00
	\$562 90

CONNECTICUT.

South Norwalk, Society of South Norwalk, per Miss Eliza G. Platt,	20 00
Southport, Sunday-school class, per Mrs. A. E. Perry, for Japan,	10 00
Wethersfield, "Zenana Mission" Band, Miss M. Southworth,	

Treas., per Miss L. L. Marsh, of which for papers, 31c.; "Link," 1,	29 00
	\$59 00

NEW YORK.

Astoria, Mrs. A. E. Smallwood, 10; "Link," 50,	10 50
Brooklyn, by Miss E. W. Beers: Mrs. N. T. Beers, 5; Mrs. J. H. Taft, Jr., 5; A Friend, 3; Mr. F. B. Beers, 10; A thank- offering, 10,	33 00
Mrs. H. Audley Clark,	5 00
Mrs. Horace Waters, subscrip- tion, 20; "Link," 5,	25 00
Cold Spring, "Hillside Union" Band, Miss Augusta P. Wil- son, Sec., for Miss Ward's work,	30 00

Ithaca, Ladies of Ithaca, for Miss Ward's salary, 107.38; Mission Band "Spring Violets," per Miss Stoddard, 20; "Links," 1.75,	129 13
New York, Mrs. A. B. Brown, 2; "Links," 50c.,	2 50
Mrs. John Crosby Brown, annual subscription,	10 00
Miss J. Abeel, collector: Mrs. Wm. H. S. Wood, 10; Miss Penfold, 10; Mrs. J. Butler Wright, 5; Miss Julia Hyde, 1; Mrs. A. H. Muller, 5,	31 00
A Friend, per H. E. B.,	5 00
Miss Halsted, annual subscription,	10 00
Mrs. Landon, per Mrs. D. J. Ely,	5 00
Mrs. James M. Farr, annual subscription,	20 00
Mrs. Wm. E. Matthews, annual subscription,	5 00
Mrs. C. L. Spencer, per Mrs. Jacob Le Roy,	100 00
Plattsburg, collected by Mrs. Moss K. Platt, of which for "Links," 10; Mrs. Thomas, 1; Mrs. Dodds, 1; Mrs. Carver, 1; Mrs. Caroline Hall, 1; Mrs. Douglas, 1; Mrs. A. Williams, 5; Mrs. Cornett, 1; Mrs. Brewster, 50c; Mrs. G. F. Bixby, 1; Mrs. Thompson, 1; Mrs. F. B. Hall, 10; Mrs. J. Nichols, 1; Mrs. G. Heath, 1; Mrs. Kavanagh, 1; Mrs. Martin, 1; Mrs. Parmeter, 1; Mrs. Fuller, 1; Mrs. Platt, 5; Miss Parker, 1; Mrs. Ellenwood, 1; Mrs. C. Stoddard, 1.60; Miss Wood, 1; Mrs. M. P. Myers, 2.50; Mrs. Chappell, 1; A Friend, to constitute Mrs. F. B. HALL, Life Member, 50,	92 60
Riverhead, Woman's Foreign Mission Band of Northville, per Miss Leila Downs, for "M. A. Aldrich," Calcutta, 30; "Link," 50c.,	30 50
Saratoga Springs, Mr. H. Dwight Williams, "In Memoriam,"	10 00
	<hr/>
	\$554 23

NEW JERSEY.

Fairton, Fairton Union Mission Band, per Mrs. M. J. Shepard, for Bible Reader in India, 26; "Links," 1,	27 00
Highlands, Mr. and Mrs. R. R. Proudfit, toward support of Bible Reader in Japan,	25 00
Millstone, "Nimble Fingers," per Mrs. E. T. Corwin, for "Elvira Wilson," Calcutta,	30 00
Morristown, Mrs. J. E. Van Ness, per Mrs. R. R. Proudfit,	5 00
Harriet G. Brittan Band, Collections by Mrs. E. F. Randolph and Mrs. G. W. Colles, for	

partial support of a zenana teacher in Cawnpore (see list below),	94 50
Miss M. Ella Graves, annual subscription,	250 00
Newark, Newark Aux., Mrs. Dr. E. D. G. Smith, Treas.: Infant Class of Calvary Church, per Mrs. E. F. Dorrance, for "Adelaide Burnet Condict," Calcutta,	50 00
Mr. F. W. Van Wagenen, annual subscription,	5 00
Orange, S. S. of Brick Church, Mr. Charles E. Herring, Treas., per Mrs. Mary W. Dwight, for Mary Dwight, Allahabad,	30 00
Mrs. St. John, annual subscription,	5 00
	<hr/>
	\$521 50

PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Mrs. Chas. B. Keen, Treas., for M. Murray, in Miss Haswell's school, Maulmain, Burma,	\$30 00
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DELAWARE.

Wilmington, W. U. M. Society, Mrs. Dr. R. P. Johnson, Treas.,	\$46 00
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MARYLAND.

Redland, Miss S. A. Desellum and Mrs. W. M. Talbot, membership and "Link,"	\$2 00
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DISTRICT OF COLUMBIA.

Washington, Young Ladies' Bible Class of Trinity Church, 30; Mrs. Fitzhugh Coyle, annual subscription, 10; "Link," 50c.,	\$40 50
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NORTH CAROLINA.

Raleigh, Mrs. Julia A. Dewey, donation and "Link,"	\$1 00
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KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. J. Look, Treas., "Hopeful Gleaners," for May McElroy, in Kolapoor, 30; and "Barnes" Band, for Mittie Green, in Dehra, 30, per Mrs. H. M. Browne, of Springfield, and to constitute Miss FLORENCE LOVE, Life Member,	\$60 00
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ILLINOIS.

Galesburgh, Ladies of Episcopal Church, per Mr. Boggs, for Miss Ward's work,	\$5 00
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MISSOURI.

St. Louis, St. Louis Aux., Mrs. S. W. Barber, Treas., Mrs. J. L. Pearce, "Link," 50c.,	50
Collections by Mrs. S. W. Barber, for "Shooshie," Calcutta, Mrs. S. W. Barber, for Carrie Barber, Calcutta, 30; for Miss Ward's work, 10,	25 00
Mrs. Whittaker's Infant Class, for Carrie Barber,	40 00
	1 00
	<u>\$66 50</u>

KANSAS.

Winfield, Miss Floretta Shields, for the Gospel in all Lands,	\$2 00
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CALIFORNIA.

Brookline, "Tolman" Band, Mills

Seminary, Miss C. R. Goulding, Treas., \$50 00

SALES OF PUBLICATIONS.

Subscriptions to "Missionary Link:" Mrs. Arcularius, 6.60; Miss E. Davis, 3; Miss Burke, 4; smaller subscriptions, 25.67,	39 27
Leaflets,	3 22
Hymnal,	27
Gospel in all Lands,	60
	<u>\$43 36</u>

Total from Jan. 1 to Jan. 31, 1881, \$2,043 99

Mrs. J. E. JOHNSON,
Ass't Treasurer.

RECEIPTS of Boston Branch.

Mrs. L. J. Knowles,	25 00
Mrs. G. S. Harwood, subscription and "Link,"	1 50
Dorchester and Roxbury Aux., for "Links,"	2 40
Mrs. Walter Baker, for "Eleanor," in Rangoon, 40; for Miss Higby, 10,	50 00
Friends in Brookline, through Miss Louise P. Bruce: Mrs. R. C. Winthrop, 20; Mrs. Wm. Chadbourne, 10; Mrs. Wm. Hill, 5; Mrs. Jas. Amory,	

10.50; Mrs. Henry Chase, 1.50; Mrs. Jas. Codman, .5; Miss Louise P. Bruce, 5,	57 00
Mrs. C. Van R. Thayer, for support of Miss Anthony,	400 00
Mrs. Jas. M. Colburn, for "Links,"	1 00
	<u>\$536 90</u>

Mrs. HENRY JOHNSON,
Treasurer.

Harriet G. Brittan Band, of Morristown, N. J.

Collected by Mrs. E. F. Randolph:	
Mrs. Edwin Graves,	5 00
" A. W. Canfield,	1 00
" O. L. Kirtland,	1 00
" J. C. Beatty,	2 00
" E. F. Randolph,	1 00
Miss S. Randolph,	1 00
" S. Scofield,	1 00
Mrs. H. O. Marsh,	1 00
Miss Minnie Graves,	1 00
" Ella Graves,	1 00
" Etta Graves,	1 00
Mrs. Geo. Ely,	1 00
" F. W. Owen,	1 00
" A. Erdman,	1 00
" M. E. Sutphen,	1 00
Miss Bella Sutphen,	1 00

\$21 00

Collected by Mrs. Geo. Wetmore Colles, for 1880:	
Mrs. Merrell,	2 00
Miss Merrell,	1 00
Mrs. Solomon L. Hull,	1 00
" G. W. Colles,	1 00
Miss Maury,	1 00
" Julia E. Dodge,	1 00
Mrs. J. Smith Dodge,	1 00
" F. G. Burnham,	1 00
" Buttolph,	1 00
Mrs. Alfred Mills,	1 00
" E. C. Lord,	1 00
" Schuyler Crosby,	1 00
" Thos. C. Bushnell,	1 00
Miss Taylor,	1 00
Mrs. Jenkins,	1 00
" Geo. H. Danforth,	3 40
" Bailey,	3 00
" P. C. Barker,	1 00

Mrs. Pitney,	1 00
Miss Gilpin,	1 00
Mrs. Olmsted,	1 00
" L. B. Ward,	1 00
Miss E. E. Dana,	5 00
Mrs. Skidmore,	2 00
" V. B. King,	1 40
" W. Roscoe Lyon,	1 00
" George Vail,	1 00
" Joseph F. Randolph,	1 00
Miss Julia Talcott,	1 00
" Sophie Talcott,	1 00
Mrs. E. H. Woodruff	1 00
" Charles Y. Swan	1 00
Miss Fanny Stone,	1 00
Mrs. Stevenson,	1 00
" Hunt,	1 00
" Hitchcock,	1 00
" Whitin,	1 00
" A. B. Hull,	2 00
Miss Howland,	1 00
" Miriam Cheeseman,	50
" Emily Moore,	1 00
Mrs. Henry Shaw,	1 00
" Sanford H. Smith,	2 00
" Henry Ford,	1 00
" J. C. Lord,	1 00
" H. W. Miller,	1 00

" Lidgerwood,	1 00
" Theodore Ayres,	1 00
" Bullock,	50
Miss Hunter,	50
Mrs. F. S. Hoyt,	1 00
" Nicholas Roosevelt,	1 00

\$63 30

Subscriptions to "Link," collected by Mrs. Colles: Mrs. Thomas C. Bushnell, 60c.; Mrs. H. M. Olmsted, 60c.; Miss E. E. Dana, 60c.; Mrs. Skidmore, 60c.; Mrs. V. B. King, 60c.; Mrs. L. N. Hitchcock, 60c.; Mrs. Geo. Wetmore Colles, 60c.; Mrs. Whitin, 60c.; Mrs. A. B. Hull, 60c.; Miss Nina Howland, 60c.; Mrs. John B. Wood, 60c.; Mrs. Santord H. Smith, 60c.; Mrs. Bailey, 60c.; Mrs. Henry Ford, 60c.; Mrs. Lidgerwood, 60c.; Mrs. George H. Danforth, 60c.; Mrs. F. S. Hoyt, 60c.,

\$10 20

\$94 50

RECEIPTS of Philadelphia Branch from November 25, 1880, to January 20, 1881.

Through Mrs. Stotesbury: Fannie Lewis, 50c.; Nellie Lewis, 50c.; Mabel Lewis, 50c.; Lewis Lewis, 50c.; May H. Stotesbury, 50c.; Maggie B. Little, 50c.; Mrs. Stotesbury, 2,	5 00
Through Mrs. J. F. Page: Mrs. J. F. Page, 5; Mrs. H. C. Butcher, 2,	7 00
Through Miss Kennard: Mt. Vernon Seminary Band, for education of "Blanche" in Mrs. Downie's school, Neilore, 30; Mrs M. St. Leon Loud, 2; Miss Carrie Loud, 2; Miss Kennard, 2,	36 00
Through Mrs. G. A. Lewis: Miss Taber, 2; Mrs. C. H. Inglis, 1; Miss Vansant, 1; Mrs. John A. Lewis, 2; Miss Carrie Lewis, 1; Miss Julia Lewis, 1; Mrs. Edwin M. Lewis, 2; Mrs. G. Albert Lewis, 2; Mrs. Archibald Campbell, 2; Mrs. Morgan, 1; Mrs. Wm. Carpenter, 1; Mrs. A. T. Eldridge, 1; Mrs. Rittenhouse, 1,	18 00
Through Mrs. T. S. Foster: Mrs. T. S. Foster, annual subscription, 15; do. "Link," 60c.; Miss J. Davis, "Link," 60c.,	16 20
Through Mrs. J. E. Graeff: From ladies of Ind. Pres. Church, Mrs. H. W. Pitkin, 25;	

Mrs. T. Jewett, 5; Mrs. J. E. Graeff, 3; Miss S. P. R. Smith, 2,	35 00
Through Mrs. C. C. Hughes: Miss A. Pechin, annual subscription, 25; donation, 15; "Link," 50c.,	40 50
Through Miss M. A. Longstreth: Mrs. A. L. Lowry, for education of "Alice" in India, 50; Mary Cope Whitall, for a Bible Reader, 50; R. W., for Mission work, 100; Eliz. H. Farnum, 50; Esther F. Wistar, 10; Sarah W. Nicholson, 5; Anna Shipley, 2; "Link," 50c.; Margaret J. Handy, 5; "Link," 50c.; Julia Wood, 5; "Link," 50c.; R. W. Fenimore, 5; "Link," 50c.; Annabelle E. Winn, 1; "Link," 50c.; Anna P. Cope, "Link," 50c.; Sallie Benners, "Link," 50c.; Thomasin Hains, "Link," 50c.; Donation from M. A. Longstreth, in postage, 3,	290 00
Through Mrs. A. F. Lex: Mrs. Lemuel Coffin, 5; "Link," 60c.; Mrs. A. F. Lex, 8,	13 60
Through Mrs. Williams: Mrs. Anne Coates, "Link," 1; Mrs. Ralston, "Link," 50c.; Miss Stevenson, 60c.; Mrs. Adair, "Link," 1; Miss F. Simons, 1; Miss M. Simons, 1; Mrs. H. Cromer, 1; Miss L.	

Gillespie, 1; Miss Emma Boyer, 1; Mrs. Witmer, 2; Mrs. J. B. Myers, "Link," 50c.; Mrs. J. Hinkill, "Link," 50c.; Cash for "Link," 3; Mrs. J. Seaver, 1; Mrs. S. Flagg, for 1880, 3; Mrs. M. Johnson, for 1881, 1.50; Mrs. I. S. Williams, 5; Mrs. A. Getye, subscription and "Link," 1.50; Mrs. J. G. McCurdy, 5.50,	31 60	Pattie West, 1; Mrs Hannum, 1; Mrs. Strawbridge, 1; Miss A. Strawbridge, 1; Mrs. Mason, 1; Mrs. Tyson, 1; Mrs. Marshall, 1; Mrs. Kellogg, 1; Miss A. Rich, 1; Mrs. Fowden, 50c.; Mrs. Pastorious, 50c.; Mrs. Rulton, 50c.; Miss M. Elkins, 50c.; Miss Smallberger, 50c.; Miss E. Johnston, 50c.; Miss Birchall, 50c.; Mrs. Ployd, 50c.; Mrs. Sibson, 50c.; Mrs. K. M. Widdie, 50c.; Miss Eleanor Clement, 5,	26 00
Through Mrs. Haddock, Jr.:		"Band of Hope," Third Ref. Epis. Church, Germantown,	20 00
Mrs. A. Manderson, 3; Mr. R. G. White, in memory of Miss M. A. White, 5; Mrs. D. Haddock, Jr., 10; "Link," 2; Donation in advertising, 5,	25 00	Total from Germantown	
Through Miss Lipman:		Auxiliary,	\$46 00
Mrs. Henry Coates, for 1880, 1; Miss Walton, "Link," 60c.; Miss Jennie Bell, "Link," 60c.; Mrs. Lipman, "Link," 60c.,	2 80	Through Mrs. Breed:	
From Mrs. J. E. Johnson, for printing Annual Report,	90 00	Mrs. Breed,	10 00
Camden Auxiliary, through Mrs. A. P. Hurlburt,	53 92	Mrs. C. B. Keen,	10 00
Germantown Auxiliary, through Miss Holloway, Treas.:		Interest on deposits,	53 32
Collected by Mrs. A. Rich: Miss E. Cope, 3; Miss Fannie West, 2; Miss Mary West, 1; Miss		Interest from Mary A. Boardman Fund,	36 50
			<hr/>
			\$820 44
		Mrs. C. B. KEEN,	
		<i>Treasurer.</i>	

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